

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XIX.]

CHICAGO, MAY 7, 1887.

[NUMBER 10.]

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EDITORIAL.

A CORRESPONDENT writes us: "UNITY will not outlive its usefulness until there is recognized a great deal more character in religion than at present."

No one wants to make a shibboleth of an untruth. No one needs to make a shibboleth of a truth; of that which is inevitable. So when is it time for a shibboleth?

EXPEDIENCY has *much*, instead of nothing, to do with the right; for to do the right *now* is always the most expedient thing to do,—as the longer run proves in cases where it is not done now. Garrison put it, "To do right is always to regard consequences."

"A WORKING lad was observed walking regularly, every Sunday, to school, a distance of two miles. He passed several other schools on his way, and one day a friend asked him why he traveled so far when there were other schools so near. He replied, "*They love a fellow there!*"

In last week's *Christian Register* the secretary of the Unitarian Church Temperance society complains that the Unitarian temperance pamphlet is a rare document. He only knows of three available for circulation. Will he please add one more, the "How We Got the Temperance Society in the Church;" just published among the "Unity Short Tracts,"—if sixty cents per hundred copies makes it "available."

THE substance of recent articles in UNITY, by "W. C. G.," concerning Conference declarations of Unitarian fellowship and faith—a plea for their right, their safety and their advantage, if *pre-declared* to be "the voice of only a majority, binding on none and always open to re-statement,"—has been printed in a pamphlet, with a short introduction concerning the true nature of "the issue in the west." See the advertisement in another column.

WHEN one grows old enough and wise enough he is not so sure what he believes about the *how* of things, and is perhaps more than ever sure of what some call the goodness of the universe, and others the loving-kindness of God, to which the *how* can be left. With the young it is apt to be the other way; *they* know about the *hows*, and practically are not so sure of the eternal goodness. And this is well. That they are so sure of the *how*, etc., helps them to do and dare and upset things, and change them for the better; and, when they get through with some of their knowledge, they will have their turn at wisdom.

FROM one of our fellow workers comes the following word of cheer for the Western Conference. "Within five minutes after my benediction I had the \$20 all subscribed! and I will send it in before the Conference meets." . . . "For we are not dead here, nor even sleeping, but are one with UNITY and all its board, and will swim with them (there will never be any "*sinking*") until we all come gloriously to harbor." . . . "I am discovering, with a great bound of heart, that when once we have urged men and women to the consciousness that Human Helpfulness (with big, big H-s) is a large and sublime part of true practical religion, then we may urge and urge on to almost any bounds within reason, and not find ourselves disappointed. Oh, is it not good, and does it not bring happy tears—it does for me! to feel

that one has been instrumental, to however slight a degree, in rousing men and women up out of the selfishness and niggardliness of an unreasonable religion, and bringing them into somewhat of a diviner faith? Our society was never, I think, more hopeful than now, or doing more for religion and man."

WHEN a man was vaunting his bicycle to a lady, as much better and more useful and more economical than a horse, we heard the lady answer, "Ah! yes; but then when you go with a bicycle there is only one of you, but when you go with a horse there are two of you." We confess we liked that lady hugely on the spot. That is the right kind of heart! That is a true and deep tie! Your horse and you are two of you—a tie hidden deep in God.

LET self-reliance be self-surrender to the highest in one and it becomes reliance on God. Let self-respect be reverence for the highest in one and it becomes akin to worship. Begin at self-will in the child or in the man, and by the successive steps of self-control, self-denial, self-surrender, self-devotion, one ends on the happy heights of *self-forgetting*,—that is, ends in the will of God:—

"Draw, if thou canst, the mystic line
Severing rightly his from thine,
Which is human, which divine."

THE signs of increasing "organization" in the Unitarian church are many. This year, at the anniversary meeting in Boston, the various Unity Clubs connected with our churches hope to effect a central organization. The Unitarian Temperance Society holds its first mass-meeting in Tremont Temple, ex-Governor Long presiding. Probably the committee on a Liturgy will make its first report. Here in the west the question of a Declaration of Faith is at least to be offered for discussion. Good! and amen! to each and all such tendencies, we say,—tendencies toward more efficient service in the world for Unitarianism—provided, only and always, that equal tendencies to the "spiritualizing" of Unitarianism exist. Who is looking out for *that*? Organization which outstrips spiritualizing leads to a funeral for a religious body.

ON a suburban train lately, two men were energetically discussing the photograph business. The following fraction of their talk will carry a suggestion of the whole. "There ought to be something done to keep you amateurs from working at these things. You'll ruin the trade!" "No, I'll tell you how it is. We raise the standard of work so much that you professionals don't want to work hard enough to compete with us." This was a striking reminder of the situation of the Unitarian difficulties to-day, and we give it here as a helpful hint in the right direction. Allusions have been frequent of late to the need of "*churches*" that are built in the name of God and Christianity. The emphasis carries its own implication as disfavoring societies formed upon any such unauthorized religiousness as a mere "Truth, Righteousness and Love" basis, and calling it "church" work. It does seem, from one point of view, as if it might "ruin the trade;" but, from another point of view, it certainly does "raise the standard of work." To meet opposition in any line of work does inevitably, in the long run, bring advancement to its cause. Amateur photography cultivates a wider and keener artistic appreciation in the people, and works thoroughness and advancement in the professionals. The

result of every wide-spread religious controversy is to throw open to the thought of the masses a deeper stratum of religious truth than that which was before grasped. The result of church "work done upon a basis of principle, rather than personality, will be to put religiousness into the hearts and lives of the people more closely and firmly than ever before.

WE have heard this remark made by a woman who was earning her living by service in the home of another. "I have lived in houses where they were very pious and very hard on me; now I live where there is no pretension to piety, and they are very easy on me." What then? Is piety bad? Not so; but piosity is. If texts be needed, there are enough against it, such as, "He who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" and, "Go ye and learn what that meaneth,—I will have mercy and not sacrifice." The other kind of religion, that is, pious observances (if we may defile a good word by calling it pious), but without humanity, Jesus, who had a way of calling things plainly by their names that was very uncomfortable to some people, called "defiling widows' houses after long prayers."

"It means and costs something to be a temperance man in this great wine-growing and brandy-making state of California. All our ministers on this Pacific coast, save one, are total abstainers." So writes a friend from California. Would we could pass the word along to the Middle-State men, "All our western ministers save one are total abstainers;" and they on to the New England men, "All our ministers save one," and they across to the Old England men, "All ours save one." And that would still leave four ministers who need conversion here. Of all men it seems as if the minister, who knows the secrets of so many a hushed tragedy of drink, the dawns of fear in that mother's heart, the first still rains of that young wife's fate, the meaning of the growing swagger-look in that young man's eyes,—as if the minister, of all men, could neither care or dare or *bear* to be other than "total abstainer."

The A. U. A. Delegation in Chicago.

It was pleasant to greet the five delegates whom the American Unitarian Association sent out to Chicago last week to consult with the directors of the Western Conference and those of the new Western Association, concerning closer co-operation in the missionary work of the west. Secretary Reynolds—or Father Reynolds, if he will let us call him by a heart-name—is always welcome for his own sake, in the west, apart from his official powers and functions. With him came Rev. Howard Brown of Brookline, Rev. James De Normandie of Roxbury, Rev. Mr. Thayer of Cincinnati, and Mr. Albert L. Calder of Providence. Some twenty of the western men were present to receive them, and we had a four hours' friendly and earnest talk together. At its end, ceasing to be officials, we had a fifteen minutes of good fellowship as men and friends.

Not so much the *plans* as the *possibilities* of a co-operation which all wished for, became the leading theme of the discussion. During this year of western woe, the American Unitarian Association has tried to hold itself impartially aloof from either party in our differences,—its own income suffering not a little, meanwhile, from the extension of the disturbance eastwards. Apparently it still wishes to preserve this attitude, but now feels it necessary to adopt some more decided line of action in regard to its missionary service here. To co-operate actively with the Western Conference of churches while the Western Association stands apart and hostile, seems wrong to the American Unitarian Association, and therefore that co-operation depends on reconciliation of the Western Unitarian Conference and the Western Association. As the Western Association has frequently offered us, as terms of reconciliation, the alternative of virtually declaring certain doctrinal beliefs obligatory in Unitarianism, or else of abandoning executive functions as a Conference,—the alterna-

tive, as it seems to us, of *shibboleth* or *suicide*,—the resulting situation with reference to the American Unitarian Association seems tolerably clear. And this becoming tolerably clear at last week's meeting, the delegation from the east wished to learn, next, what effect it was likely to have on our western hearts, should the American Unitarian Association give up co-operation with us in the western work and begin now to operate here alone through an agent, or agents, of its own. As the result of the talk upon this point, they probably saw that relations were likely to become delicate and strained in that case, as the real point of the refusal to co-work with us became better and better understood, and that their utmost care must be used in choosing a wise course of action. We are sure they recognize the difficulty of our problem here, and will try to give that utmost care. Meanwhile, we thank them for the visit, which, in itself, attests their true good-will.

We, at the west, on the other hand, should remember the difficulty of *their* problem; and, whatever they do, and however it may embarrass and weaken us, should still remember it. From the side of religiousness and the Holy Spirit, the meeting last week was pathetic. The American Unitarian Association directors feel themselves bound, and are bound, by their constitution to administer their funds to promote the interests of "pure Christianity." A real "Andoverschool" question is upon them. Sooner or later they will have to face it in the simple form,—What, in all honesty, is the Unitarian test of "pure Christianity?" Is it the taking of the name, or is it the life, the character, the spirit, and the "fruits," of a man and a society? If it be the former, then the American Unitarian Association ought not to co-operate with the Western Conference as long as the latter abides by the Cincinnati action. If it be the latter, then that Cincinnati action, as the brave refusal to surrender the spirit-test to the name-test, makes new cause and title for all possible co-operation and for honor. Sooner or *later*, we say, this question will have to be faced; and the American Unitarian Association directors can not settle it alone. The people in the eastern churches will have to help them. It has been faced already at the east in the form of the "Year Book" trouble; faced again in the form of the National Conference trouble of 1868 to 1882. Each time the first answer given at the east was in favor of the *name*-test; and each time, in a few years, the new heart grew, the higher vision came, the name-test gave way, and the *spirit*-test was adopted. So will it be again, if at the east the first decision now is for the name against the spirit. This is the good thing about Unitarians,—and it is the consequence of our liberty,—not that we escape all storms, collisions, "issues," in our church-life, but that we soon correct our errors, and are meanwhile friends. Sooner or *later*, then, this question will be answered rightly: we have no fear. If Jesus Christ were within reach to appeal to, and we did appeal to him, we think he would answer, "I spoke of that matter in my sermon on the mount. Do you not remember? You will find it near the end." W. C. G.

An Ethical Basis.

The basis of anything ought to be in accordance with the thing to be built. A church cannot be built upon an ethical basis, because the word church implies something more than ethics. A real church would be top-heavy if reared on so narrow a basis as ethics. It follows from this, that if a conference of churches has a purely ethical basis it cannot "do the work" which these churches would naturally wish to do.

The Western Conference at Cincinnati last year was not really put on an ethical basis. It is doubtful if a resolution can, in any proper sense, be called the basis of a conference. Then, as to the resolution, it welcomes all who wish to join the Conference to assist in establishing truth, righteousness and love in the world. Of these three words only one is ethical. The word truth is rather a philosophical than an ethical word, and if in this connection it means anything, it means theology rather than ethics. To establish truth in the world has been the aim of philosophers and theologians, while the aim of moralists has been simply to establish right-

eousness, or good conduct. What it might mean to try to establish love in the world, it is difficult to say. Love is an emotion that needs no establishing; what it needs, if anything, is guidance or control. Not to be too critical, however, the meaning in this sentence would seem in all probability to be religious. Love, when we exclude the lower forms, is quite entirely a religious word, and we speak in strained or figurative meanings, when we count it ethical. In a formal resolution like this, however, it was not right to leave the word without limitation. D. M. Bennett, of unpleasant notoriety, labored, some people think conscientiously, for the establishing of love in the world, but by it he meant something very different from anything meant in this resolution. This resolution ought to have limited this word by others, as, for example, Love to all mankind and love to God. "But then, it would have been religious, and religion means dogmatism, and this must be a purely ethical basis." But the *religion has not been excluded*, it is in the word love, or nothing is there. *Neither has theology been excluded*, it is in the word truth, or establishing truth means nothing whatever.

Brethren and friends, this discussion over words is a bad business, besides being useless. It has brought dis fellowship and heart-burnings through all our churches; pray let us abandon it. The basis of our Conference is its article of incorporation, and its purpose is stated there with sufficient definiteness, and as fully as Congregational principles, broadly interpreted, allow. The Conference exists to do the work which these Unitarian churches have in hand to do. That work has always been to establish similar churches, and that has always meant Christian churches. Let us return to this and rest content.

Parker's South Boston Sermon.

We will give an abstract of this famous sermon, partly because of its fame and its historical importance, and partly to point a moral. Parker named the sermon, "A Discourse of the Transient and the Permanent in Christianity." It was an ordination sermon; that is, the discourse at the ordination of a minister in South Boston, delivered May 19, 1841. It fills thirty-six pages of the recent volume of selections from the sermons and writings of Theodore Parker, called "Views of Religion," published by the American Unitarian Association. The book has nineteen chapters, with an index filling twenty-eight pages, in double columns. It is a well-made book, with good paper and large type. Without doubt, it will carry the peculiar strength that inspires all Parker's thoughts and words very widely.

The South Boston sermon produced a great stir. The newspapers and ministers discussed it, the Unitarians being challenged thereto by sharp-sighted orthodox theologians, who saw what "lay latent in the discourse," and asked troublesome questions, not caring for a reply, as Weiss says, but "intending only to embarrass the Unitarians and force them to accept or repel Mr. Parker." Ah! the Unitarians could not rise to the high occasion. The more is the pity! The pity may go without the least tincture of blame. We mean not to reproach those elder men of our dear household. It is not easy to be wholly wise. Yet it is always a pity when a large opportunity for large conduct is lost. Weiss says, well, "The Unitarians forgot a great many indignant words which their leaders had uttered when the orthodox refused to continue the fellowship of exchange and ministerial intercourse, and their plea was that the old controversy arose from a difference *within the limits* of Christianity, but that the new one was between Christianity and something else. Was not this assuming the very point at issue? And the orthodox never allowed their distinction; but had previously declared that men who denied the Trinity, the Atonement, and Original Depravity, were outside of Christianity. If a man is permitted to decide that *he* [the italics are ours] is inside anything, he can put his head through his own assumption, and others will appear to him outside." This sermon, together with the publication of Parker's book, called "A Discourse

of Matters Pertaining to Religion," which speedily followed, caused Parker to be disowned as much as it is in the power of Unitarians to disown anybody; but this means no more than that ministers, with a few honorable exceptions, set up little inquisitions, each on his own private account (Spanish inquisitions we might call them, that is to say, inquisitions *in Spain*; for, in truth, they were very fanciful; and finding America but stony soil for such seed, and having no root, they withered away), and refused to exchange with the heretic. We were about to exclaim, satirically, "Horrible punishment!" but we forbear, remembering that Parker wept over it. We will give here an abstract of the sermon which bore this sad fruit, but also, in another way, great, good fruit:

The present state of religious thought.

Fears about religion and Christianity.

Some bad men say Christianity is worn out.

Some good men say it is past, and that something better is coming.

So let us consider what is transient and what is permanent in Christianity.

Christ says his words shall never pass away.

What more fleeting than a word?

Yet Jesus simply gave his thoughts to words, taking no other pains with them.

And those words have lived and vibrated while empires have risen and fallen.

But while Christ's words have remained, *men's notions* of his words, that is, current Christianity, have changed continually.

Christian *forms* have changed.

Christian *doctrines* have changed, and this is inevitable; for men can not think truly all at once, nor learn all the facts of nature at once, but both by degrees and with many errors and corrections.

Two illustrations or examples of the transient elements:

First, the views of the origin and authority of the Bible; these have changed from age to age, especially under modern criticism.

Secondly, the views of the nature and authority of Christ; these have changed continually and vastly from age to age.

But these subjects and the different views about them belong to theology, not to religion. Christianity is not theology but religion, and rests on its own natural and immutable truths. And these two, the Bible and Christ, shall be lifted up into a pure light.

The Bible—how grand it is! how much it has done for mankind! Men shall learn to know it truly, as it is. Christ! how high! how glorious! Men shall learn to know him as he was; and thus lifted up he shall draw all nations unto him.

Now, we cannot be sure that other like changes in doctrines and forms will not come; nay, it is sure they *will* come.

But Christianity will stay, because it is simply the voice of God in the heart. It requires not that men shall think *alike*, but that they shall think *uprightly*. Jesus exemplified this truth. He worshiped with nothing between him and the Father; and so he would have us do. That alone is to be a *Christian* as he was *Christ*.

Compare the simplicity of this Christianity of Jesus with the systems taught under that name.

Alas! for clashings and ill-feelings!

This, then, is the transient and the permanent in Christianity.

Let the current and the transient change and go, and regret it not. Cling to the inner and spiritual, which are the permanent, and you shall be set above all fear.

Here are a few sayings from the sermon, a very few, and short ones, from the many and longer which we have marked. "The difference at this day between opposing classes of Christians, the difference between the Christianity of some sects and that of Christ himself, is deeper and more vital than that between Jesus and Plato, pagan as we call him." "Strictly speaking, there is but one kind of religion, as there

is but one kind of love, though the manifestations of this religion, in forms, doctrines and life, be never so diverse. It is through these men approximate to the true expression of this religion." "The stream of Christianity, as men receive it, has caught a stain from every soil it has filtered through, so that now it is not the pure water from the well of life which is offered to our lips, but streams troubled and polluted by man with mire and dirt." "Exalt him as much as we may, we shall yet perhaps come short of the mark. But still was he not our brother; the son of man, as we are; the son of God, like ourselves? His excellence—was it not human excellence? His wisdom, love, piety,—sweet and celestial as they were,—are they not what we also may attain?" "The quarrels which then [in the middle ages] drove wise men mad now only excite a smile or a tear, as we are disposed to laugh or weep at the frailty of man. We have other straws of our own to quarrel for. . . . Who shall tell us that another age will not smile at our doctrines, disputes and unchristian quarrels about Christianity, and make wide the mouth at men who walked brave in orthodox raiment, delighting to blacken the names of heretics, and repeat again the old charge, 'He hath blasphemed?' . . . Men of other times may look down equally on the heresy-hunters and men hunted for heresy, and wonder at both. . . . The contest about transubstantiation, and the immaculate purity of the Hebrew and Greek texts of the Scriptures, was waged with a bitterness unequaled in these days. The Protestant smiles at one, the Catholic at the other, and men of sense wonder at both. It might teach us all a lesson, at least of forbearance." "There are always some, even religious men, who do not see the permanent element; so they rely on the fleeting, and, what is also for evil, condemn others for not doing the same. They man take a defense of the truth for an attack upon the holy isholies; the removal of a theological error for the destruction of all religion."

What is the plain lesson for us from this sermon and the controversy it raised? Two-fold; first, how innocent this sermon seems to us now! Why, it would hardly cause a ripple in the quietest of conservative churches. This shows that the Unitarian mind has broadened and grown reasonable. Strange that so little is made of such lessons! Strange that we do not reflect, if frightened, that even our little babies soon will take for granted with a quiet mind what we quake over. Secondly, what has come of all the offence, the exclusion? Why, now behold the Unitarian Association issue Parker's works and place his picture in their new building. O excellent event! But then, looking back on it all, from the vantage ground of this outcome, how poor and sad it looks in the distance! How mean, too, and pitiful!—But they meant well, they thought they had a cause. Let us beware.

J. V. B.

CONTRIBUTED AND SELECTED.

The Unfinished Song.

One time an angel in the room
Made radiant the twilight gloom;
"Lo, I am sent to show to you
A vision. Choose what you would view."

"The one thing which, when I am gone,
Our Lord shall joy to look upon!"
"And do you think what that may be?"
My angel questioned, smilingly.

"Ay! The one gift he gave most fair,
I cherished with exceeding care;
And wrought, in love and tender awe,
One little song without a flaw."

"Behold the vision!" And straightway
My life rolled backward to a day
When all my soul was thrilled with song,
And words flowed fast, a glowing throng.

Then to my side my little boy,
Heart-broken o'er some shattered toy,
Pressed sobbing; with a pang, to me
I clasped him, kissed him on my knee.

"The simple duty close at hand
Which here was wrought at love's command,
Is your best deed.—The song half done
Is fairer than the perfect one.

"The song—some other soul shall voice
Better by far. But O, rejoice!
The *duty*, if neglected, you
Had yearned across the grave to do."

ALICE WILLIAMS BROTHERTON.

Our Present Opportunities and Our Present Needs.

AN ADDRESS BY REV. OSCAR CLUTE BEFORE THE IOWA CONFERENCE, AT HUMBOLDT, APRIL 6, 1887.

Our opportunities depend on the condition of religious thought in the world to-day. The churches have large numbers of followers. Among these followers there are some who are real believers in the creeds that the churches represent, and who are trying through those creeds to serve God and man. But very large numbers in the churches have no vital faith in the creeds, and no vital religious convictions of any kind. They go to church because it is popular, it helps them in business, it introduces them to society, it gets votes for them in politics. And then there are in the churches many people who do not believe the creeds, but who go to the churches because they are the best religious influence near them. A very large part of the American people are outside of all churches. Of these outsiders some are genuinely religious; they stay from the churches because the churches do not supply their religious needs. Some are indifferent to religion; they know nothing of the creeds, they care nothing for them. Some are antagonistic to all religion, for religion has been so presented to them as to drive them into opposition and bitterness. Some of those outside the churches are the great criminal and degraded classes who are especially in need of help. All the classes of people I have mentioned are the ones whom we ought to reach and help.

In reaching these people we have certain indirect and yet powerful aids. Our great system of free public schools is a most wonderful help to our work. The daily and weekly press in all parts of the country, if not our direct friend is neither our enemy. It will print our word, it will give to our ablest men a wide public. The many cheap and good publications can be used with good results. The progress of Biblical scholarship is one of our good friends. The revised version of the Bible, in sweeping from the Bible a very large part of those texts which are supposed to teach some of the doctrines of orthodoxy, has done us great service. The progress of modern science, too, is fast undermining the dogmas on which the popular creeds depend.

Then as our direct aids we have that great system of thought which has come to us from the past, and to which to-day our religious geniuses make additions,—a system which is known as Unitarianism. I need not to-day make any statement of it. As to its essentials the most of us are agreed. Then the great purpose which animates us is the greatest of all aids. That purpose is to help all mankind to a purer moral and religious life, and in this work the noble religious spirit which has been so conspicuous in our great leaders, and which I hope is found in some measure in us all, will give to us invincible strength and courage.

Such are the people whom we are to help; such are our aids, direct and indirect.

In considering what we need to make our work helpful and successful in the future it is wise for us to look somewhat at our work in the past. If I criticise that work somewhat, remember that I do it as a friend. I express the feeling of a very large number of our thoughtful men when I say that our

success in reaching and helping the great body of the people of America has not been so great as our fathers hoped eighty years ago. We have not accomplished the large work of which those noble leaders hoped and for which they prayed. Why have we failed? It seems to me that the largest cause of our failure lies in a defect in our method. We have worked as if the human mind were intellect only, when of course it includes the emotions and the will as well. We have appealed excellently to the intellect. We have had clear thought and we have enforced that thought with clear reasoning. Generally we have stopped here, we have thought that this was enough. We have seemed to forget that emotions and will are an essential part of the human mind: that they are given by God as well as the intellect, and that doubtless He knew what He was about when He gave them to us. If in our endeavor to help men we fail because we do not rouse the emotions and move the will, we are failing to use methods which God has given us for doing good. The carpenter who has a kit of good tools would hardly be thought wise if he confined himself to the use of one tool, say the ax. His ax might be a perfect tool of its kind; but if he used no other tool his progress in building his house would be slow, and the building, if ever completed, would be rough. Using such tools as are necessary he easily erects the commodious and beautiful building. If, in our endeavor to help men, we approach them not only through the intellect, but also through the emotions and the will, we can accomplish an immeasurably greater work than we have yet done.

Let nobody say that I am underrating the importance of the intellect. In not a few friendly contests in the past I have been found contending for the importance of an intellectual basis,—a basis of thought in our work, if we would reach the best results. Upon that I still insist as strongly as ever. To-day I do but ask attention to the other departments of mind,—the emotions and the will. I do but ask that, for the help of man, we shall wisely appeal to all those faculties by which man can be reached and helped.

If we will thus add an appeal to the emotions and the will to our already convincing appeal to the intellect, we can almost immediately enlarge our sphere of helpfulness to an almost unlimited degree. Instead of reaching the little handful of people only whom we now reach, we could reach the learned and unlearned, the religious and the non-religious, the indifferent and the antagonistic, the degraded and the sinful. We could so enlighten and convince the intellect, so warm and rouse the emotions, so move the will to an immediate decision to give up all forms of disobedience that we, as individuals and as a denomination, could become a most important factor in leading all classes and conditions into the kingdom of God.

Confirmation.

They stood before us fair with youth
Their faces full of light;
They came to give themselves to truth
To happiness and right.

And standing there with purpose pure,
With hearts resolved, sincere,
We gave to them our friendship sure,
Our blessing and our cheer.

"Go forth! the world now waits for you;
It wants your word and deed,—
The willing hand, the spirit true,
To sow the swift-winged seed.

"Sow light where darkness seals men's eyes;
Sow good where sin is rife;
Sow love where alienations rise—
These seeds of endless life,"

J. C. L.

CORRESPONDENCE.

DEAR UNITY:—I hope that the coming conference will not devote all of its time to the discussion of a basis of fellowship, increased missionary work, and like problems, of undoubted importance; but will widen its field, and make itself an exception in church conferences by giving a good share of its time and thought to a consideration of the questions which are agitating the masses, viz., What are the proper relations of man to man? What is a *just* government, and how are we to get it?

The masses, that body of the people which, wisely guided, makes up the state, and unwisely destroys it;—the masses are not concerned about bases of fellowship and missionary work, but about justice between man and man. They are fast reaching a point where the rich man's charity (in its deepest sense of love), his sympathy and kind helpfulness, are not enough. They are asking for *justice*; are asking: "By what *right* have you the wherewithal to be kindly helpful? by what *right* am I in the condition to need your helpfulness?" They say: "There is such a thing as *justice*; give us that. Then we shall not need your help, and *then* your charity and sympathy will be acceptable." Such questions, such ideas, are spreading among the masses. Does it need a wise man to foresee the result? Does any one pretend that under existing forms of society the masses do get or can get *justice*? Do not all but the blindest admit that society must be vastly reformed or wholly reorganized before justice can be done? Aye! and JUSTICE MUST BE DONE, or a French revolution.

Does any one ask, "What has all this to do with *our* conference?" Brother, much, very much. Do you think he would have been a wise priest who, being told ten years before the French revolution that the church ought to study the social problem and try to reconcile peasant and noble, had answered: "The work of the church is to spread religion, to teach love and righteousness; she must not meddle with politics." Do you think they were wise ministers who, ten years before our rebellion, said: "The business of the minister is with religion; he must not meddle with slavery." And so to-day, ministers and churches have not to deal alone with religion (in the narrow sense of that term): they must recognize the needs of society, its greatest needs, and try to satisfy them.

"And are not the greatest needs the needs of the soul?" Yea, verily, and *the greatest need of the soul is that it DO JUSTICE.*

We, brothers and sisters, we who stand midway between the very rich and the very poor, we need to think more of doing justice. *Justice is not done*; the needle-women, the street gamins, the fallen women of our cities; the tramps and the mortgage-ridden farmers of the country; these and more testify with tears, with groans—aye! and with muttered threats—that *justice is not done*. Society does injustice to these her children. We are a part of society. We are (not with pride, but knowing the heavy responsibility it implies, do I assert it) the *salt* of society; a salt which is fast losing its savor, if existing social rottenness be any indication. *We must do justice.* We must become the saviors of society. If the impending Revolution is to be changed to Evolution, *we* must do the work. *We must do justice.*

The wrongs from which the masses suffer most and which we too often countenance, are not those committed in the slums. How many, think you, of Chicago's citizens, are not proud of her magnificent Stock Exchange? Yet it were better for your city if that "gilded palace of sin" were what that name usually implies, than the den of thieves it now is; better that it were filled with painted harlots who sell themselves and their own souls than with men who ruin the lives and souls of others. And *we*, we who should be the salt, countenance these stock gamblers and thieves whose influence upon the masses is far more pernicious than that of all other social parasites put together.

Let the coming conference deal with the highest problems

the soul needs, and let it urge, in deep and unmistakable tone, the mighty need of the soul TO DO JUSTICE.

EDWIN G. BROWN.

LAS ANIMAS, COLO.

EDITOR OF UNITY.—*Dear Sir:*—Enclosed find bank check for \$3.00, half of which is for my own subscription to UNITY for the year ending March 1, 1888; the other \$1.50 for a new subscriber. Send it to Mrs. ———, Salem, Mass. Send me for new subscription "The Faith that Makes Faithful," the \$1.00 edition.

I was somewhat surprised to see in your prospectus of UNITY the quotation from my note to Brother Blake. If any word of mine can be of use in aiding UNITY's circulation it would be to me a rich reward. UNITY! dear little UNITY! "Not the least art thou among the princes" of modern thought. Brave UNITY! "The archers have sorely grieved thee and shot at thee and hated thee, but I have prayed for thee that thy bow may abide in strength." I wonder if the editors of UNITY can tell some of us eastern brethren "what we can do to be saved" from the incessant annoyance and persecution that we have been subjected to for months by certain brethren who seem to have nothing to do but to write and send out tracts and pamphlets to enlighten us stupid people east on "What is Unitarianism?" When is this thing going to stop? Can not you find, in the far west, as far as the setting sun, "some work for their idle hands to do" besides persecuting us quiet brethren in the east? Is it possible that we gray-headed, toothless fathers in Unitarian Israel have not yet learned "What is Unitarianism?" Where do they get their authority for putting up their judgment as the infallible one in deciding "What is Unitarianism?" Who cares or wishes to be bound by such verbal definitions?" I spoke a few days ago to a brother minister in one of our eastern cities regarding this petty, unchristian persecution. He smiled and said, "Well, do as I do,—as soon as I see 'Western Issue,' or 'Unitarian Christianity,' or 'What is it to be a Unitarian?' etc., etc., I give them to my little girl to cut out paper dolls*—or drop them into the waste basket for lighting the fire." This "*Odium Theologicum*" (for such it is—nothing more and nothing less—it surely cannot be Unitarianism) is the worst of all social evils; the most arrogant, selfish and cruel of things. It is a species of barbarism that should never be mentioned among decent, enlightened, truth-loving, righteousness-loving Unitarians. It breeds the foulest abominations, develops the most lamentable dishonesties, fosters controversy,—not for the love of truth but for the love of individual opinion; it perverts the powers of intellect, the zeal of the heart; it creates, among those who should be brethren, the most heartless inhumanities; it is of the spirit that in all ages has stoned the prophets, that crucified the Holy One between two thieves, that kindled the fire of martyrdom, that built the inquisition, that put the brave old Palissy, the potter, in a foul French prison in his 80th year, that made the streets of Paris red with the blood of Huguenots. It is the spirit that inspired the brutal Bonner, that animated Laud, that prompted Calvin to murder Servetus. It has no "bowels of mercy." It is "red in tooth and claw." And are we to be taught that Unitarianism means to-day the same arrogant, overbearing, dishonest and inhuman spirit which, in the torn and tattered rags of theological word-jargon, breathed out threatenings of old? My heart's desire and prayer to God is, that these mistaken brethren will heed the warning of the good book, "Shun profane and vain babblings, for they will increase unto more ungodliness."—Avoid "doting about questions and strifes of words, whereof cometh envy, strife, railings, evil-surmisings, perverse disputings of men of corrupt minds and destitute of the truth."

Fraternally,

NEW H. BERGER.

EVERY man takes care his neighbor does not cheat him. But a day will come when he begins to care that he does not cheat his neighbor.—*Emerson.*

*Thereby giving them at least a semblance of life.—EDITOR.

THE STUDY TABLE.

American Patriotism. An Essay. By Putnam P. Bishop. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co.

This is a book wholly commendable for its purpose and aim, and with much that is commendable in its execution, although in this it differs much in different parts. It has, however, the merit of increasing in value towards the end. It begins its stronger portions when it begins to disclose the vices antagonistic to patriotism, and thence goes on to treat of partisanship, civil service, and of the spoils system. There is little danger that too great stress will be laid on the importance of this subject by the press, the schools, the pulpit, or the rostrum of this country; but there is great danger that too little stress will be laid on it,—as, indeed, now is the case, lamentably. The tone of the book is entirely calm, persuasive, and reasoning, and its views deserve thought. We quote some sayings,—“The maxim, that ‘The office should seek the man, and not the man the office’, is often repeated with approval; but I am convinced that it ought to be discarded. The co-operation of our desire for personal welfare, with the impulses which move us to work for the public good, is obviously provided for in our spiritual constitution.” “I suppose there is as much meaningless verbiage gathered around what is called ‘the will of the people’, as it is possible to find in any other connection, and that no other subject surpasses this in affording material for demagogic harangues.” “When the spoils-mongers, professional politicians, and servile partisans assume to speak for their respective parties, they exaggerate their own importance preposterously; and when those of them who belong to the party controlling the administration, pretend, on the strength of that ascendancy, to voice the will of the American people, their impudence takes on colossal proportions.” “There is nothing to be deplored in the mere certainty that, under republican institutions, there will always be a class of men exceptionally powerful in shaping the characters of parties, and consequently in determining governmental action. If they are *deservedly* powerful, their existence is an immense boon to their country.” This last remark ought to be the key to much and extended reflection.

J. V. B.

A History of Education. By F. V. N. Painter, A. M. New York: D. Appleton & Co., 1, 3 and 5 Bond street.

This is a volume of the International Education Series, which bids fair to be a valuable and thorough series of treatises. This volume fills 325 pages, with an index of 8 pages. The table of contents is excellently arranged. Much space is given to accounts of special teachers, and of the educational views of different philosophers—which is well. The author says that his order of treating the subject follows the course of human progress, which naturally gives the following divisions: 1. The Oriental Nations. 2. The Ancient Classical Nations. 3. Christian Education Before the Reformation, under which head is discussed the relation of Christianity to Education, and Education in the Early Churches and during the Middle Ages. 4. Education from the Reformation to the Present Time, treating of the Revival of Learning and the Humanists; the Relation of the Reformation to Education; the Reformers, Luther, Melancthon, Zwingli and Calvin; Abstract Theological Education (1550–1700); Reaction Against Abstract Theological Education, under which are treated Bacon, Montaigne, Comenius, Locke and others; Abstract Human Education, treating of Rousseau and others; Education in the Nineteenth Century, under which Pestalozzi, Froebel and the Kindergarten, and Contemporary Education in Germany, France, England and the United States, are treated. The author says in the preface, “As far as was consistent with the limits of this volume, the great teachers of all ages have been allowed to speak for themselves—a method that appeared more satisfactory than to paraphrase or epitomize their views. Avoiding such matters of detail as serve only to confuse and oppress the mem-

ory, I have endeavored to present clearly the leading characteristics of each period, and the labors and distinctive principles of prominent educators. Considerable prominence has been given to Comenius, Pestalozzi, Froebel and other educational reformers, who laid the foundations of the scientific methods now coming into use." We like not to see on page 188 such a remark as this, "John Milton, the sublimest poet of all times;" much better and nobler is Hugo's view that poets are not to be compared, for each holds his own place perfectly; but it is of no use to argue such a point.

J. V. B.

Poems: Patriotic, Religious, Miscellaneous. By Abram J. Ryan ("Father Ryan"). Tenth edition. 12mo., pp. 347. Baltimore: The Baltimore Publishing Company.

"He dips his pen in fire!" said a southern poet of John G. Whittier. The same may be said, and with equal emphasis, of him the title of whose memorial volume of verse appears above. Mr. Ryan was unquestionably one of the very first writers of the south in poetic power. His scope was far more limited than that of Lanier, and few of his strains are so high as almost any of that poet's; but he possessed quite as much poetic quality as Lanier, or, indeed, any other southern poet. He always chose, save in the "Song of the Mystic" and kindred pieces, thoughts familiar to the people; yet he felt so deeply, and was so richly gifted with the metrical faculty, that not one of all the poems in this collection but is worth cherishing. Doubtless, his most successful as well as most popular pieces are "The Song of the Mystic" and "The Conquered Banner". These are certainly among the most fervid and poetical pieces of verse ever produced in this country; but in all there are enduring qualities. Some lines are inferior, and a few rhymes are poor; yet the technical features of the poems rank with those of our most distinguished versemen. The book is accompanied with a memoir of the author, by John Moran, of Washington, and also contains a full-page likeness of Mr. Ryan and cuts of the Irish flag; of St. Mary's church, Mobile, and the author's residence adjoining; and of the Confederate banner. The covers show elegant and tasteful binding.

E. R. C.

Japanese Fairy Tales. New York: For sale by G. P. Putnam's Sons.

These are not only Japanese folk stories, but presented in little Japanese books, each story bound separately, with an ornamented cover tied with silk floss. They are eight in number. Six of them have an excellent moral, and only one or two of them are at all unpleasant, and these not so unpleasant as our common nursery tale of Hop-o-my-thumb. Some of them are very pretty. Like all folk-lore stories, they are very carefully and directly told. The illustrations, which are profuse, are interesting bits of Japanese art. The little books are so prettily bound that they would form an entertaining gift to any one interested in undeveloped but vigorous art.

NEVER too many cyclopedias; always room for a better one. We have been examining with interest the "International Encyclopedia", which is now being urged as a candidate for public favor, by Dodd, Mead & Co., of New York. It is, as all cyclopedias ought to be, a growth, starting from the father of all cyclopedias, "Conversations-Lexicon", published in Leipsic in 1812, passing through the growths of the "Chambers' Cyclopedia"—and the "Library of Universal Knowledge," published a few years ago by the energetic Alden of New York. Revised, re-edited and enlarged, it now presents itself in the shape of fifteen handsome, practical volumes for \$45.00. We like all the cyclopedias and covet them all; but certainly the same amount of money cannot be put into any books that will yield larger returns in the home than in this form. It is possible, where the "Britannica" is not; and as a ready reference it is handy, even where the "Britannica" is. It is the natural basis of a parish library, a Sunday-school library, a teacher's library and a minister's library. We are glad for the publication of Dodd & Mead, and hope to see it circulate.

THE HOME.

A Recollection of Last Summer.

"Now run out and call the children, Bertha; here it is eight o'clock." So says mother, and I run out quickly; but where are the children, whose faces I saw not five minutes ago? I hear the sound of talking in the back yard, and sure of myself, I run round the house to find it was only Nora talking over the fence to her best friend. She declares they were here "just now," but to my vision they had vanished. I hasten across the yard, thinking they may have gone to see Aunt Mary, who lives in the next house. No, her children are nearly ready for bed. Ralph had seen Flossy, however, not long before, crossing the road. I hasten away again in the direction indicated. I inquire at two or three houses, and at last hear that Flossy has gone with Effie to see something on the corner. In the mean time, I have found Bob playing ball in a field. Every one knows it is never too warm for boys to play ball. After calling him until I am out of breath, he is made to understand that he is wanted. Trouble is but just begun. "Just one more bat, and I'll come right in." I catch sight of Flossy on the corner, and soon I start triumphantly with her for the house. She lets me lead her in passive, but soon murmurs in a decided tone, "Don't think it's fair to have to go to bed before Bob does." Nevertheless, she throws herself down on the bed, saying, "Oh, dear, it is so hot I can't undress," and my suggestion that she put on her nightgown goes unheeded. Five minutes pass, but Bob does not make his appearance; five more, and still he is waiting for "one more bat." This time mamma goes for him. He soon appears on the scene of action, but when nearly undressed, remembers that his coat is hanging on the fence about two blocks away. He gets it, and comes back much sooner than I dared hope. Meanwhile Flossy is safe in her bed, and Bob starts for his own in the room opposite. Then comes the nightly request from Flossy,—"Won't you come to bed now, Bertha?" I refuse, simply because I am too tired for that. She doesn't exactly understand the reason. Then she wants to go in Bob's room to kiss him good night, which I permit. Their prayers are said, intermingled with some laughing, much to my displeasure. I talk quite severely about the wrong of mingling fun and prayers, but it doesn't seem to have much effect. At last I am on the steps down stairs, cooling off, and think how glad I am to have them safely disposed of, when Bob appears at the head of the stairs calling, "Mamma, can't I have a drink of water?" "Yes, Bertha will get it; run right back to bed." The water is brought, both pillows well shaken up, the sheets smoothed out, and then I go back, hoping for fifteen minutes of rest before bedtime. All is quiet for a few minutes, and then the sound of laughter is wafted down the stairs, following a sudden noise. We rush up to find that a slat has fallen out of Bob's bed, and the two small, night-gowned figures are in a state of excitement until all is put to rights again. The clock strikes the half-hour past nine, and mamma and I are too tired for anything but rest. We say, "Soon they will be big enough to put themselves to bed without noise or trouble. But then, who wants them to grow up fast? They do that any way faster than we really like, so why not be patient for the short time that they are 'our troublesome comforts?'"

BERTHA BOYD.

"WILL he do the deed and repent it?
He had better never been born.
Will he do the deed and exalt it?
His fame shall be outworn.
He will do the deed and abide it,
And sit on his throne on high,
And look on to-day and to-morrow
As those who never die."

IN a republic the passions of the hour must ever prevail
over serene judgment.

W. W.

UNITY CHURCH-DOOR PULPIT.

"The Divine Satisfaction."

A SERMON PREACHED IN THE UNITARIAN CHURCH, GENEVA, ILL.,
APRIL 24, 1887, BY THE MINISTER, JAMES H. WEST.

Selected and Published by the Congregation.

I saw, lately advertised, the title of a new theological work, published in England. It was this: "*The Divine Satisfaction: A Review of what should and should not be thought about the Atonement.*" The author is James Morris Whiton, Ph.D., and the book has lately reached its second edition. I have not seen the volume itself, nor do I think it would contain very much that either you or I would care to spend much time over. But Professor Toy, of Harvard college, says of it and of its author:

Mr. Whiton is already favorably known by various theological writings, in which he shows a notable breadth and depth of religious feeling. The object of the present work is to prove that the Biblical teaching of atonement, properly understood, contains nothing that is opposed to our highest moral sense. The author rejects, from his conception of atonement, everything that he cannot bring into harmony with perfect individual freedom—such as the vicarious suffering of Christ, the arbitrary forgiveness of sins, and imputation of Christ's righteousness. He really draws his principles of religious life from his own moral consciousness. At the same time, his reverence for the Bible is so great that he feels constrained to prove his position to be Biblical. I do not think, however, that his exegesis is exact; he does not succeed in eliminating the idea of vicarious suffering from the Epistles. But the spirit of the book is admirable, and must contribute to the establishment of a more rational idea of religion.

It was not, however, especially with the subject-matter of this book,—the Christian idea of "atonement,"—that I wished, friends, to occupy your thought to-day. Certain ideas, the rather, suggested simply by the title of the volume in question, as that title first met my eye, are what I would endeavor, in the main, to set forth. And I have taken that title, direct, as the title of my discourse: *The Divine Satisfaction*.

First, however, I must outline briefly, for the sake of the comment I shall wish to make, what the phrase has meant in the Christian church for many hundreds of years, as it has been literally interpreted.

Under the ecclesiastical idea of "sin" and the Christian scheme of "salvation," all men have been held, for nearly two thousand years, to be under the just condemnation of everlasting punishment—in consequence of the "fall" of the mythical "Adam" in the times of the race's infancy. In the disobedience of the supposed "first man" to the commands of the Hebrew God, concerning the eating of the fruit of the Tree of Knowledge of good and evil, "Adam" and all his descendants to remotest time came under the divine wrath. "Infinite justice" was offended; and in order that infinite justice might meet infinite satisfaction,— "divine satisfaction,"—all men must partake of the evil consequences.

And thus, for many centuries, the course of things went on, and the tribes of earth went down to death.

But in the lapse of a number of thousands of years, "God," in compassion for the creatures he had made, but who had rebelled against him, was able to devise a plan whereby "infinite justice" might still be "satisfied," and yet man as a whole go free thenceforth, under certain conditions, from the inherited curse. The divine plan, whereby infinite justice should be appeased, was this: A part of "God" himself should come to earth, and, in the person of a young Jew, give his life once for all, as an infinite sacrifice to the remainder of "God" still on the throne of the universe,—who, according to the scheme, though newly wishing well to men, continued to demand some sort of recompense for offended righteousness. And this infinite sacrifice made in the person of Jesus (for that portion of "God" which came to earth and dwelt in the man of Nazareth was as

"infinite God" as the remainder that still ruled in the skies, and thus the sacrifice was "infinite sacrifice") was held to counterbalance humanity's infinite guilt: conditionally, however, even now, we have to add, on every man's individual, formal *acceptance* (in the name of that part of "God" which was sacrificed) of the atonement made to the other part.

In briefest outline, this was, so far as I am able to understand it, the original Christian scheme,—though possibly I have not here expressed it with all the plausible smoothness and contradictory circumlocution of the popular creeds, nor presented it in accepted ecclesiastical language. . . . We see things, oftentimes, with altogether a new face, by thinking them in *straightforward* language.

Now, I would not have you think, friends, that I am declaring that all this, which I have just been setting forth in its naked wonderfulness, is held by all Christians to-day—even of the evangelical sects. The single volume which gives my sermon its title proves the contrary. There are growing to be in the church, of late years, various more rational ideas of sin and forgiveness, of causes and consequences, than were ever held until quite recent times. Yet the *creeds* of the church—still subscribed to by all evangelical church-members—continue to set forth such things, and very many who formally accept them as "God's truth" are openly tenacious of them if you or I dare to question them.

All that aside however for our present purpose, we ought not to fail to note, before passing from this old-time thought, that the *soul of truth* in the whole complicated scheme—for it has a soul of truth—is one which the world will never outgrow. Almost all of the great ideas of mankind, held through long periods,—however false in garb,—are most often true in fact. In the present instance, for example, the man "Adam" may be proved altogether a mythical personage. Jesus himself, even, may be held more and more, as years go on, to have been simply a pure, open-souled, natural, patriotic Jewish youth, around whose brief, earnest life as a *nucleus* the growing church built up symbol and dogma and high ideal, until, in the maze of speculation and formula, the original human teacher of Galilee was altogether forgotten. And moreover,—greater transforming fact yet,— "sin" and "evil," in human life, may be demonstrated, without possibility of question, to be not at all, in every instance, nor in many instances, pure "wilfulness," and open "antagonism to God,"—much less, ever, inherited "total depravity;" but rather, in by far the majority of cases, simple "imperfection" of blood and brain, and a result of natural weakness of untrained will: both of which features of his defective, as-yet-unsublimated nature, man to-day is rapidly learning how he may outgrow, and shall sometime altogether outgrow.

And yet, notwithstanding all this our new modern thought and better actual comprehension of things, the eternal fact will abide—founded in the nature of things as the universe goes on—that *evil*, invariably, unless some "atonement" is made, does bring evil, awful *consequences*; that the laws of life, and of the universe, under which man has his existence, are no whit less exacting or remorseless, in any instance, than the vengeful personalized deity of old-time was deemed to be. The world-forces demand, on the contrary, "to the uttermost," equally with the merciless deific Fabrication of the child-world,—*unless by human intelligence thwarted*. Man may co-operate with recuperative forces, towards mending. But offended "law," no less than an "offended God," must meet "satisfaction" of some kind. Divine "forces," gone contrary to,—whether with open knowledge, or in utter ignorance,—must meet, equally with "divine justice," divine satisfaction, of some kind.

Thus those who, in theology to-day, have turned as it were square about, and declare now a "God of love,"—that is to say a God who, for any reason, or under any certain conditions, whatsoever they may be, will "forgive" and "save to the uttermost," making *consequences* as though they had not been,—are falsifiers and mistaken, equally with the phanta-

siasts of old time, who declared only a "God of wrath." For the universe does not so work! The forces of the overruling energy are immutable. Evil brings evil for evermore—unless, as I have said, thwarted by intelligent, counteracting good. Absolute "forgiveness" of any sin is impossible: its consequences follow in the nature of things. The God-power does not, and cannot, contradict itself.

It is only thus,—through the absolute invariability of upholding and corrective law,—that sentient, intelligent life, in a universe such as we know ours to be, could exist and grow from more to more, from higher to higher. It is only thus that the physical worlds, even, could abide as worlds. If evil and chaos—broken law—whether in planet or in man, were *not* invariably "destructive;" moreover, if they were not *ground down* and made "abnormal,"—indeed, if they were not abnormal in the very nature of things,—soon evil and chaos would predominate over good: which never yet, in the history of nebula or world or human soul they have done!—else nebula would have scattered to the remotest limits of the universe; never would its whirling haze have condensed into suns and planets. Worlds would have sundered themselves into fragments; never would they have circled, "singing," in their orbits, about their parent stars, forever in eternal order. The entirety of potential human soul would never have climbed from worm to man,—from savage to barbarous, from barbarous to a race bringing forth a Socrates, a Spencer, an Emerson;—but, the rather, having attained to that progressive stage, would have continued worm or savage, or sunk again to polyp.

And if indeed, now,—anticipating just here a possible sentimental criticism,—there may seem to be, to some, at first thought, and in one aspect, in all this new and better scientific analysis of modern times, not much to prefer, in tenderness or beauty, over the older theologic phantasies, there really is for us, nevertheless, this two-fold satisfaction in the new: namely, that the new is the *True*; and furthermore, that the consequences of ignorance, and even of wilfulness, in human existence,—the consequences now or any time, present or future,—are not, and shall never be, the arbitrary "retribution" of a jealous and exacting personal deity, who, *if he had wanted to*, might surely, from the very first, if all that is said of his power and love be true, have upbuilt and blest men, rather than put them at the very start under a curse, and then, in resentful pettishness, hurled them down to eternal torment.

"'Tis good to have a giant's strength,
But tyrannous to use it as a giant."

Ay! and 'twere glorious to have a *God's* strength, and devilish not to use it as a *God*.

"Consequences," the rather, good or bad, we know now to be, in a word, the on-working, upbuilding, beneficent energies of Nature,—of the unknowable God-essence,—invariably enforcing a natural outcome for every good or evil act:—in order that the stability of things may be upheld, final good be brought to pass, and a *true* "divine satisfaction" reign at last, the predominant nature of things!

And we thus see that it was indeed only in the fanciful, awful, dramatic *garb* in which the early thought of men was clothed; only in the idea of a jealous *personalized* vengeance, remorselessly following man's every imperfect deed, and making, moreover, all "sin," great or small, inheritor of the same arbitrary, unlimited woe,—that the early church-creedmakers were at fault. The underlying idea in their scheme was, and is, a true idea, and shall be for ever.

But the overruling power—glad word!—is *LAW*. The overruling power is the beautiful and helpful and beneficent energy (altogether unknown by mortal in its absolute, inner essence, and possibly more wonderful, more hopeful, more divine on account of man's very ignorance of it) which carries all things up and on from less to more, from bad to good, and from better towards best; the energy that searches through and through all things, and forever through all things, "from Chaos to the dawning morrow";—through planet-haze and condensing system; through lambent globe and solidifying earth; through slowly-evolving leaf and bud; through the

beginnings, later, of sentient life, in however humble forms;—and, finally, even through

" . . . all our human plight,
The soul's birth, pilgrimage, and flight";

—the energy which, in a word, in its progressive ongoing,—and eternally permeating all things,—however apparently regardless, at times, of whatever good, or evil, comes in as a *temporary incident* in its career,—

" In city, or in solitude,
Step by step, lifts bad to good;—
Without halting, without rest,
Lifting Better up to Best!"

And, once more,—to complete this part of my exposition,—the "atonement," the *true* "atonement," which, I hinted a moment back, *must* be made, in every instance where law (whether of body or mind or spirit) has been violated, if ever a truer and nobler life is to be gained, is now seen to be not really an "arbitrary" thing either, any more than natural "condemnation," or consequences, is an arbitrary thing. "Atonement" is now seen to be not at all through the "infinite vicarious sacrifice" of any man, or of any God; but, as the deep constructive significance of the word itself implies, is in the assisted, the growing *at-one-ment*, the entrance into harmony, of every individual human soul, with the universe's *powers of good*, which alone are eternal and upbuilding;—a harmony into which man "enters" through *conscious co-operation* with those powers.

Ignorant or neglectful of such harmony, man wanders, suffers, sins. But coming into such harmony,—forsaking, with energized will, all evil, and following, with eager, worshipful soul, all good,—"*divine justice*" is met and accomplished, "divine satisfaction" is attained!

And, again I say, by every man *individually*; never by another, for him.

And now,—the literal interpretation which "theology" has always given to the phrase, "The Divine Satisfaction," having been, for the sake of illustration, made apparent, together with the more or less of latter-day explanatory comment which I have by no means felt it right to omit,—I may proceed to read into the expression which is the burden of this paper, more directly than I have yet done, the especial modern significance which I have in mind, which gave call to this discourse, and which I deem the quoted phrase may helpfully and hopefully include for us.

If, now, I could put my whole remaining thought into one or two brief sentences, those sentences would be these:

Man himself is, in essence and possibility, divine. He partakes of the God-nature. In that wonderful generalizing phrase of Herbert Spencer's (and Herbert Spencer's is, without question, the greatest mind of the race to-day)—"The power, or force, which wells up in us as consciousness, as love, as will, is the same power, or force, by which the worlds were and are created and continued."

The life in man, that is to say, is the God-essence of the worlds. We, and the divine on-working energy of the spheres, are "one."

Moreover, the great *call* of all, therefore, among many high calls which forever vibrate in man's soul, is the same great call, identically—and naturally—as that which, figuratively speaking, seems to be, and indeed *must* be, the impetus (so to speak) with which the entirety of Nature swings forward towards completer being: the call, "Perfection!" the call, "greater good!"—ay, the greatest good!

Some one has said, in wise and inclusive definition, "Religion is the effort of man to perfect himself." Religion is *not that*—all *that* (books, creeds, miracles, prayers, prostrations); but simply and helpfully this: which the veriest child may understand and strive to help on: Man's effort, in whatever nation, and by whatever means, to perfect himself! No nation, moreover, of any least degree of civilization and intelligence, is without such conscious effort for higher good. And furthermore, this universal on-reach towards perfection, as it is the great, the naturally predominant impelling force

in man, all over the globe, is also—to reverse now, an instant, what I said a moment ago—the great impelling force throughout the physical worlds also; and not only through the physical worlds, but, we may be hopefully confident, through all moral and spiritual planes or spheres of existence which the all-including and wonderful universe shall ever be discovered to bear in its bosom. The universe is indeed *uni*-verse: “turned into one,” composed of one; one in origin and essence and power, . . . and the whole permeated—for ever thrilled through and through—by the God!

Thus, *man* is indeed “divine;”—a part of God. And in his strife for self-improvement; in his struggle to make the most of all his high opportunities in a universe-house full of high opportunities; in his increasing conscious endeavor, in this modern age, to free himself, even further than he has already, in past epochs, done, from the untempered sway of low, merely animal forces: in a word, in his struggle—then and now, and always—for power over Nature’s every crudeness; for completeness, *wholeness*, in every department of body and mind; and especially for nobler attainment in the things we call “spiritual,” the things of the soul,—*here, I would affirm*, lies *man’s* “divine satisfaction!” For this is *overcoming the low and evil*: this is entering into active, living communion and co-operation with the highest “God above all Gods worshiped of all nations.”

The truth is,—and we must not shut our eyes to the fact, nor fear to grapple with it: the truth is, that if the God-power is indeed “infinite,”—if the “God” is “All,”—then certain *expressions* of the God-power are not always “good;” are inimical to man; are things man has, with all his soul, to fight against and endeavor to overcome. The low, the bestial, the crude, the cruel, in Nature, are as much the expression of the God-force as the high, the humane, the lovely, the helpful—only, the former are, we dream, the temporal; the higher and better, alone, are eternal.

Many centuries ago, looking forth upon the beauty and wonder of the natural world,—of sunrise and moonrise, of sea and mountain and meadow, and the mighty heavens; looking, too, upon the nobler of the lower animals, and observing their wonderful instincts and careful self-preserving tendencies;—more than all, dreaming of mother-love, and of fatherly care, and of children’s prattle and caresses, the old writer, whoever he may have been, who, far back in Babylonian and Hebrew ages, wrote of the “creation,” and left his thought for us in the Book of Genesis, said, of all that his ear heard, and that his eye saw, and that entered into his heart to conceive concerning the Whole of Things,—“Behold, it was very good.”

In reality, however, underneath all Nature’s order and beauty thus far in the onward evolution of things, there have been many woeful, bitter tragedies, innumerable unavailing cries for help,—cries of anguish from sentient lips, bitterness of human soul and agony of human heart. And Nature has not seemed to care very much for all this,—any more than she seems to care when she topples a rock from a cliff upon a bunch of fragrant, springing violets; any more than she seems to care when she whirls the earth’s inner fires till they surge madly up and engulf a city, with its people, in hot death; any more than, centuries ago, she seemed to care when, surging as hotly in the vengeful brain of an ancient Hebrew poet, she made him put into the mouth of the angry, personified God of the universe, “The Lord of armies mustereth the host of the battle. Every one of them that is found shall be thrust through; their children also shall be dashed to pieces before their eyes. Howl ye; for behold the day of the Lord cometh, cruel both with wrath and fierce anger.”

Underneath all Nature’s beauty and bounty, thus far in her onward strugglings for nearer physical perfection, have been many apparent convulsions and corner-turnings and entanglements; and many moral twistings also. And in *man’s* upward-growing, expanding life have been the same.

What is it that Longfellow, under his breath, shudders to whisper?—

“This life of ours is a wild æolian harp, of many a joyous strain, But under them all there runs a loud, perpetual wail as of souls in pain.”

But here I will not longer stay. The time is indeed *coming*, we may believe, though it never yet has come, when men *may* look forth, over the world of Nature, even over the world of man, and say truly, “Behold, it is very good;”—when there shall *really* be “divine satisfaction.”

All lies in man’s own hands. He himself is the “God,”—the transforming power within Nature,—which, *so far as man’s little lot and corner of things is concerned*, shall help and uplift and sublimiate Nature!

You recall the verse of Matthew Arnold?—

“For man hath all that Nature hath, but more;
And in that more lie all his hopes of good.
Nature is cruel, man is sick of blood;
Nature is stubborn, man would fain adore;
Nature is fickle, man hath need of rest;
Nature forgives no debt, and fears no fraud;
Man would be mild, and with safe conscience blest.
Man must begin—know this!—where Nature ends;
Nature and man can never be fast friends.
Fool, if thou canst not pass her, rest her slave.”

What shall we say, however, when we recall one thing which Matthew Arnold, in these forceful lines, seems to forget: the truth, namely, that the *universe* does not permit the thought man *and* Nature; it must be, the rather, man *in* Nature. Shakespeare is the wiser, where he asserts:

“Nature is made better by no means
But Nature *makes that means*: even that art
Which you say adds to Nature, is an art
That Nature makes.”

So even here, again,—in the larger synthesis, the wider summing up,—we have still our Hope, that in Nature, and therefore, if he wisely seek it out, *to be* in man, is yet more and better still than all the past of outward beauty and good, and all the past of high human struggle and aspiration and faith, have wrought. And as the years go on, diviner and *diviner* “satisfaction” shall come to have home in the souls of men!

The poets have always been prophetic. Shakespeare, once more, has exclaimed, looking ahead down the years,—nay, looking at the best in man as he saw and lived with men some few generations ago:

“What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!”

And the poet Herbert, looking at the best in man as he knew and lived with men in *his* generation, exclaimed:

“Man is all symmetry,
Full of proportions, one thing to another,
And to all the world besides. . . .
Nothing has got so far
But man hath caught and kept it.
His eyes dismount the highest star,
He is, in little, all the sphere.”

And the singer* in our own little pamphlet of hymns we should not forget:

“Child of passion and of pain,
Sounding all of being’s scale;
Golden link in Nature’s chain
’Twixt the Infinite and frail.

“Lord of laughter and of tears,
Owner of all lands in fee
By a title that inheres
In his greater gift to see.

“Where he goes the heavens bend,
Letting all their secrets through;
And the Graces him attend
In a glorious retinue.

“Working up through cycles wide,
Nature finds in him her goal;
All her forces glorified
Come to flower in his soul!”

* Walter R. Thomas.

Truly, Nature provides us with every opportunity we need! If all *men* could but be awakened to *do their part!* . . . Yes, if we ourselves but did *our part!* . . . And if, henceforth, we should begin to help others, even a few, to see and learn and do!—inspiring them, at the same time, to follow a similar line of good for others, starting, thus, an infinite progression of good! . . . If, in the one simple yet mighty thing of increasing just the *will-power* of men towards the doing of the *known right*,—if in this alone we should inspire the veriest accumulating trifle!—then should the sublime forward-reaching of Nature, and of man *in nature*, fail not. The “future of good” would be made speedier and easier and surer. The *true* “divine satisfaction” of the years and of the ages should sometime come to pass.

In the old-time scheme of “salvation,” and of the “atone-ment” made by Jesus, of which I spoke when I began, there was one feature which will help us greatly if we look at it aright,—as here and now in conclusion, this morning, we bend at least our own wills once more to the Best.

Some said of old, among the early Christian Fathers, that the death of Jesus, “the infinite son of the infinite God,” was not a sacrifice to God, but rather to the devil. Through Adam’s “fall” the devil had gained, by pre-arrangement with God, a hold on the human race. Gregory of Nyssa was one who held to this thought; and his argument was somewhat like this: Men had become the slaves of the devil. The “son of God,”—God in Jesus,—offered *himself* to the devil as the ransom which should release all others. The crafty devil assented, caring more for the one Jesus, with the infinite attributes inherent in him, than for all the rest of mankind. But,—and here is the whole value of the story for us now,—notwithstanding his “craft,” the devil, in his bargain, lost all; since, simply because Jesus *was* infinite in attributes, the devil could not hold him after he had accepted him, and Jesus returned to the skies. This “trick” on the devil, as the Church Fathers piously knew it, of course implied deception on the part of God and Jesus, inasmuch as they knew, while the devil did not know, how the bargain would conclude. But Gregory declared that the bargain was justifiable, nevertheless;—the end sanctified the means!

In the Middle Ages, many wonderful legends and dramas were founded on this story,—they may be seen yet in European libraries,—carrying out with much ingenuity the profound idea for those years—a residuum from Manicheism and the Gnostics—that the devil (the personification of evil), notwithstanding his subtlety, was at last outwitted by the wisdom of God (the personification of good), and thus appeared, in comparison, as a “stupid” devil. That was the denouement of every performance: the devil was hooted from the stage as a “stupid” devil, while “the God” alone (the high power of good) was declared triumphant.

Carrying out, now, in modern guise, the dominant idea of this phantasy, we may observe that, in all speculative ages,—until modern science came in to show us atomic glories, and the promise and potency of all life in the dust of the balance,—“matter” has been supposed to be “evil.” The bodies of men, often, have been self-lashed for the “sins” (the imperfections, the unsublimated surgings) of the expanding God-force in human souls! For, certainly, the forces of the *lower animal appetites*, making human bodies and minds their home; the appetites which have “held over” in man, in his progress upward from lower forms,—these *are* evil,—in their excess,—when unrestrained,—when undiverted to good; whatever we may deem, or wish to deny, concerning “matter” in itself, in opposition to “spirit.” These lower passions in men,—of avarice, of carelessness towards others, of gluttony and intemperance, of selfishness of every name and order: idleness, vengefulness, wantonness, impurity,—all,—are remnants of an inferior grade of being, of a lower order of existence. And moreover, these now are what *hold men back*,—now that men have come to be beings of a new order, standing with their faces towards heaven, and with mind and soul, and helpfulness to the brother, rather than strife and

blood and selfishness, their highest end and goal. The God is climbing!

Yet if, even in this age, all the lower, evil tendencies and passions in man,—which still, in thousands, in millions of individuals existing in the guise of humanity, are the *dominant* tendencies and passions,—if all these idiosyncrasies and wild surgings could be again personified, would they not make an excellent “devil” still? Heretofore, it has been always on this same basis that men have builded, in constructing their mythical “Satans,” though they might not always have known such to be the material with which they wrought—their own unrestrained, untempered passions. The “devil” has always been the personification of the bad, the harmful, the degrading, just as “God” has always been, and is still, in the highest ideal, the personification of the good, the better, the Best.

And, for ever, good is, in the nature of things, greater, wiser, more powerful, than evil! Evil is, *for ever*, “stupid,” and, under the right conditions, easily—or at any rate, finally—put to rout by good! If not by greater shrewdness and trickery, then at any rate by sheer high force of nobility of being, and truer right to be, good does and shall, always, overcome the power of the bad. It makes, and shall for ever make, beauty, and truth, and purity, and sympathy, to be the things we call sweet and desirable, and like “light”; while all sin and foulness, and ungenerousness of life, are “bitter” and “undesirable,” and the “blackness of darkness.”

Shall we, in our individual daily lives, help still more to discrown the powers of evil in humanity? enter more nearly into the *real* at-one-ment with good?—that we, and the race, may more truly have part in the *actual* “divine satisfaction,” slowly accumulating with the years?

We may!

Passages from Doctor Channing's Note Book.

On Freedom,—“How many have fought for civil liberty without a glimpse of true freedom!” On Fellowship,—“We all lean on one arm.” On Character,—“What grandeur may lodge in a small form if it express purpose—the eagle in the clouds.” On Friendship,—“We should want friends to incite us to be victims to humanity, to be more than *their* friends.” On Love,—“Nothing is more awful than love; nothing provokes less undue familiarity.” “Love is not giving ourselves away: we are too great to be given away.” “Love absorbing the whole nature would destroy itself. Its office is to expand the whole nature.” “The loving heart looks into the mystery of nature. Life is love. To love is to live.” “In loving all we do not love a mass but a multitude of individuals.” “Love is the parent of thought.” On Pride,—“When we become great in our own eyes, others become small.” On Flattery,—“We are bound to approach men by noblest faculties—no flattery, no soothing, wheedling, etc.” “We should look on people who give and receive flattery as giving and receiving poison,—destroying one another.” On Conversation,—“On every topic we may express love to God and man.” “People converse with carelessness. They wish to say something, and this leads them to say anything.” “Conversation confirms the temper it expresses.” “Making fine sounds is the ruin of eloquence.” On Manner,—“Manner should be a sign of ideas.” “Some people are polite in manner, but they let you see that they know it. They think more of themselves than of you in paying you respect.”

EVERY work of true art is an object of infinite study. The more it is known the more it will be prized and the deeper questions it will suggest. It can never be mastered till all the secret history of the artist is known, and that is never.

w. w

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NOTES FROM THE FIELD.

Chicago.—The Union Teachers' Meeting was held, as usual, on Monday, at noon. Mr. Utter was leader. The Book of Daniel is the happy hunting ground for all who are so misled as to search for texts whereby to fix the date of the end of the world. For this reason we should have clear views and knowledge about the last chapters of Daniel, beginning with the seventh. At this point the hortatory part ends,—written to encourage the Jews, under the persecutions and tyrannies of Antiochus,—and the historical begins. The visions of Daniel are not predictions at all, but history, told in emblems and allegorical scenes. Daniel's knowledge of history seems to be quite defective, especially of the period in which he is supposed to have lived in Babylon. For example, he represents Belshazzar as being the son of Nebuchadnezzar; but he was the son of Nabonedus, the fourth in succession from Nebuchadnezzar, and not a relative at all, so far as we know. The following is a list of the kings of Babylonia, from the time it became an independent state, until it was conquered by Cyrus:

B. C.

625 Nabopolassar.

600 Nebuchadnezzar.

561 Evil-merodach, 2 years.

559 Neriglissar (assassin).

556 Laborosoarchod (boy).

555 { Nabonedus (Usurper).

{ Belshazzar.

536 Cyrus the Great.

Again, Babylon was taken, not by Darius, the Mede, but by Cyrus the Great. But the writer of the book of Daniel believed that Babylon was taken by a king of the Medes, and that a Median period intervened between Nebuchadnezzar and the Persians. So, in expounding the king's dream, he says, "Thou art the head of gold," and then represents the Median kingdom inferior, the Persian kingdom still inferior, before the iron kingdom of Alexander.

Daniel's vision, in chapter seven, will serve as a fair representation of the remaining portion of the book. The vision opens with a storm at sea, the four winds of heaven striving together. Four great beasts come up out of the sea,—a lion, with eagle's wings; a bear, with three ribs in its mouth; a leopard, with wings and with four heads; then the fourth, a terrible and exceedingly strange creature, with iron teeth, which devoured and brake in pieces all the others, and it had ten horns. While Daniel was considering the

horns, there came up among them another little horn, before whom three of the first horns were plucked up by the roots, and in this horn were eyes like the eyes of a man, and a mouth speaking great things. Here again Daniel repeats his one historical lesson, extending from Nebuchadnezzar to Antiochus Epiphanes. The lion with eagle's wings represents the Babylonian empire. The bear is Daniel's imaginary Darius the Mede, and the Median kingdom, which he believed succeeded the Babylonian. The leopard represents the Persian empire, and the fourth beast, with its iron teeth, the Grecian empire of Alexander the Great. The ten horns are the ten Seleucidae, who ruled over Syria and Mesopotamia. The little horn, with the eyes of a man, and the mouth speaking great things, is this author's persecutor, the tyrant, Antiochus IV.

Chapter VIII. repeats the same history lesson under other figures, only here the vision begins with the Persian empire, represented as a ram, pushing westward, northward and southward. Alexander is represented as a he-goat, that casts down the ram, stamps upon him and breaks his horns. But just as the goat becomes very strong, his great horn is broken, and then there come up four notable horns, Alexander's successors, and out of these comes up a little horn, that waxes great toward the south, and toward the pleasant land, that is, Palestine. He even exalts himself against the priests, that is, the hosts of heaven, and casts some of the ecclesiastical stars to the ground and stamps upon them, and, most sacrilegious of all, he takes away the daily sacrifice.

In Chapter IX. this writer shows his inadequate historical knowledge in yet another way. He undertakes to give a new and figurative interpretation of Jeremiah xxv, 11, 12, wherein it is prophesied that the Israelites shall serve Babylon for seventy years. The author of the book of Daniel wishes to stretch the seventy years to his own time, that is, the time of Antiochus Epiphanes, B.C. 164. So he conceives the seventy years to be seventy periods of seven years, and makes out a period of four hundred and ninety years in this fashion, "Seventy weeks are appointed for thy people, and for thy holy city to complete the iniquity," etc. . . . "Know, therefore, and understand, from the going forth of the word that Jerusalem should be restored and built until an anointed one, a prince, are seven weeks; and during sixty-two weeks it shall be built with streets and moats, yet in troublous times," etc. He means that there are to be seventy weeks of years between Cyrus and Antiochus, made up of 7+62+1. The time is really about fifty years short, but this is a small matter compared with the mistake about Darius the Mede.

In Chapter XI. this author goes over the same ground once again, and, as in all former visions, when he comes to his own time, he represents the end of all these earthly kingdoms, as brought about by the setting up of the kingdom of God, which is to crush, subdue, overthrow and absorb all the kingdoms of the earth, and is never to come to an end.

In the final chapter, descriptive of the setting up of this kingdom, there is a declaration that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever," which is the first clear announcement of a future resurrection of good and evil souls, found in Hebrew literature.

The Southern Conference of Unitarian Churches met in New Orleans on Wednesday and Thursday, April 20 and 21. An essay on the ministry of Theodore Clapp, the first minister of the New Orleans church

and the most popular preacher of his time in the southwest, was read on Wednesday morning by Rev. Charles A. Allen, the present minister of the church. An essay on church extension was read by Rev. George L. Chaney of Atlanta, and reports were made of the work in Charleston, Chattanooga and Texas. In the evening Rev. Robert Collyer preached to a crowded church. On Thursday Rev. E. C. L. Browne preached, and Mr. N. Schultz, of the last Meadville class, who has been working in Texas for a year, was ordained. In the evening excellent addresses were made by Rev. Grindall Reynolds, secretary of the A. U. A., Rev. E. C. L. Browne and Rev. Robert Collyer. Rev. W. P. Tilden, who has been assisting Mr. Chaney in starting a new movement in Chattanooga, Tenn., took part in the exercises of the conference, and goes to Nashville, Tenn., immediately, to break ground there. C. A. A.

Boston Notes.—Rev. M. J. Savage preached last Sunday on the duty of Boston churches to provide at the north end of our city a workingmen's exchange.

—Rev. J. W. Chadwick, of Brooklyn, N. Y., and Rev. A. L. Garver, of Worcester, Mass., head the list of minister-tourists intending to sail in June for Europe.

—A conference meeting is now appointed for delegates to organize the National Bureau of Unity Clubs. It will occur on the Thursday forenoon of anniversary week at the Unitarian building. Circulars of invitation will be sent to all Unity clubs and kindred societies, and a full attendance of delegates will be solicited.

—Last Sunday the forces of the Salvation army in America celebrated their seventh anniversary service in our city. Those "soldiers of the cross" have rescued some few very unambitious Christians in Boston from a low kind of life; yet the larger opinion here is that a better way of doing the same work already exists in our usual people's churches and our multiplied temperance societies. Their Sunday parades with loud music cause a good deal of truanting from Sunday-schools, and certainly disturb usual church services.

—After our old Boylston market site shall be covered with tall, new buildings, its vicinity will be very strange to a western Massachusetts man returning to the scenes of his boyhood.

Duluth, Minn.—The new Unitarian movement at this place is making encouraging progress. The congregations number from fifty to seventy-five, including some of the best people of the city, socially and morally. The western conference has assisted in no movement during the year that promises larger results than this new and hopeful endeavor to plant a church in this important business center. G. W. Buckley of Battle Creek, Mich., is preaching there for the month of May.

Tremont, Ill.—Mrs. Lucretia Effinger preached morning and afternoon, April 17. Mr. H. D. Stevens, of Indianapolis, is expected May 15. Our faithful workers at this mission station are showing increased interest and energy. They are hoping to secure services twice each month.

Mattoon, Ill.—Mr. H. D. Stevens, of Indianapolis, preached in this place in April. He is expected to supply the pulpit of Unity church again May 8. He will be cordially welcomed by the Mattoon people. How happy for them and the cause if they find in Mr. Stevens the minister for whom they have been waiting!

Warren, Ill.—Mary H. Graves, secretary of the women's conference, preached twice on Sunday, May 1. She brings back an encouraging report. A meeting has been called for next Sunday, May 8, to consider the question of organizing a Sunday-school.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

UNITY CHURCH, corner of Dearborn avenue and Walton place. Minister, Rev. T. G. Milsted. Services at 10:45 A.M.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Pastor, Rev. Jenkin Lloyd Jones. Sunday, May 8. Mr. Edwin D. Mead will speak at 11 A. M., on "The Wages of Unrighteousness," and at 8 P. M. on "Nathan the Wise." Sunday-school at 9:30 A. M. The closing session of the "Novel" section of the Unity Club Monday evening, May 9, at 8 P. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. J. V. Blake, minister. Sunday, May 8, sermon at 10:45 A.M.; Sunday-school at 12:15 M. Literary Club Tuesday evening, May 10.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Pastor, Rev. David Utter. Services at 10:45 A.M. Sunday-school at 12:15.

UNITY CHURCH, HINSDALE. Sunday, May 8, Rev. John R. Effinger will preach at 10:45 A. M. Subject, "Faith in Duty."

UNION TEACHERS' MEETING at the Channing Club Room, 175 Dearborn street, room 93, Monday noon, May 9. Rev. Mr. Blake will lead.

OUR attention has lately been called to the case of a very interesting person who possesses rare capabilities for developing and instructing the young. She is a lady of refinement and culture, and is desirous of obtaining a position in a family to teach and superintend the general welfare of young children. She is competent to teach either the elementary or advanced branches, and also instruct in painting. Gifted by nature, she would be a great acquisition to any family desiring such services. References abundant as to capability and attainments. Apply to editor.

WESTERN UNITARIAN ANNIVERSARIES

AT ALL SOULS CHURCH, CHICAGO, MAY 17, 18, 19, 20, 1887.

WOMEN'S WESTERN UNITARIAN CONFERENCE.

Sixth Annual Session.

Delegate membership shall be acquired by certificate of appointment by any religious society or organization that shall have, during the previous year, contributed not less than five dollars to the Conference; and such society or organization may be represented by two general delegates. Annual Membership, \$1.00; Life Membership, \$10.00.

Tuesday, May 17th.

- 1 P. M. Devotional Meeting, led by Rev. Mary A. Safford, Sioux City, Iowa. President's Address. Reports of Secretary and Treasurer.
- 2 P. M. Reports of Church Activities and Missionary Work, by Mrs. Eliza R. Sunderland, Mrs. C. T. Cole, Mt. Pleasant, Iowa, Rev. Eliza T. Wilkes, Sioux Falls, Dak., and others. Five Minute Talks upon Post-office Mission Work.
- 3 P. M. Addresses by Mrs. Hattie Tyng Griswold, Columbus, Wis., upon "Woman's Work in the Liberal Church," and by Rev. Marion Murdock, Humboldt, Ia., upon "What did Phæbe do?" Discussion.
- 4:30 P. M. Election of Officers.

THE WESTERN UNITARIAN CONFERENCE.

Thirty-third Annual Session.

Delegate membership shall be acquired by certificate of appointment by any religious society or organization that shall have, during the previous year, contributed not less than ten dollars to the Conference. Such society or organization may be so represented by three

general delegates, and an additional one for each thirty families therewith connected. Such delegates, together with all officers of this Conference, the officers of the State Conferences within its limits, the Sunday-school Society, the Women's Western Conference, and all missionaries at work within its boundaries, shall alone have the right to vote. Annual Membership, \$1.00; Life Membership, \$25.00.

Tuesday, May 17th.

- 10 A. M. Meeting of Directors of the Western Unitarian Conference at the Headquarters.
- 8 P. M. Sermon. Rev. H. M. Simmons, Minneapolis, Minn.

Wednesday, May 18th.

- 9 A. M. Devotional Meeting led by Rev. S. S. Hunting, Des Moines, Iowa.
- 10 A. M. Business Session of the Conference. Address of Welcome. President's Opening Address. Reports of Secretary and Treasurer. Brief Reports from State Conferences. General Business.
- 2 P. M. Church Architecture. W. W. Clay, Chicago.
- 2:30 P. M. Church Organization and Membership. Rev. F. W. N. Hugenholtz, Grand Rapids, Mich.
- 3:30 P. M. Prayer. Rev. S. M. Crothers, St. Paul, Minn.
- 8 P. M. Church Union. Dr. H. W. Thomas, Chicago, Rev. Reed Stuart, Detroit, Mich., Rev. Amos Crum, Dubuque, Iowa.

Thursday, May 19th.

- 9 A. M. Devotional Meeting, led by Rev. H. A. Westall, Bloomington, Ill.
- 10-12 A. M. Discussion of such matters relating to Fellowship and Organization as may be introduced.
- 2 P. M. Ethics of Profit Sharing. M. L. Scudder, Chicago.
- 3 P. M. A new Study of Celsus. Rev. S. J. Barrows, Boston.
- 8 P. M. New Grounds and Reasons for Church Going. In two parts. 1. Twenty-five minute paper by Rev. Mary A. Safford. 2. Fifteen minute address by Rev. Jos. Waite, Janesville, Wis. Reception in Church Parlors at the close of the service.

WESTERN UNITARIAN S. S. SOCIETY:

Fourteenth Annual Session.

MEMBERSHIP.—Life membership shall be acquired by paying ten dollars into the Treasury of the Western Unitarian Sunday-school Society. Annual membership shall be acquired by paying one dollar into the Treasury of the Western Unitarian Sunday-school Society.—Art. I, of By Laws.

Friday, May 20th.

- 10 A. M. Devotional Service. President's Address. Reports of Officers. General Business.
- 11 A. M. Paper: What shall our Unitarian Sunday-schools Study? Mrs. S. W. Conger, Chicago.
- 11:30 A. M. Paper: Bible Class Work. Prof. Alexander Kerr, Madison, Wis.
- 12 M. Queries and Discussion. In charge of Miss E. E. Gordon, Sioux City, Iowa.
- 1 P. M. Adjourned.
- JOHN R. EFFINGER, Sec'y W. U. C.
- MARY H. GRAVES, Sec'y W. W. U. C.
- ELLEN T. LEONARD, Sec'y W. U. S. S.

INVITATION.

The undersigned take great pleasure in tendering to the Western Unitarians the use of All Souls church, corner Oakwood boulevard and Langley avenue, Chicago, for their Anniversary Meetings for 1887. Lunches

will be served at noon each day in the church. Board can be obtained at private boarding house or family hotels within one block of the church, at the rate of from one dollar to two dollars per day. Arrangements have been made for special rates, two dollars per day, at the Southern Hotel, corner Wabash avenue and Twenty-second street, within fifteen minutes' ride of the church by cable-cars. Accommodation will be secured for any friends attending the Conference, in accordance to choice of applicants, by writing to Mrs. J. A. Perkins, 1343 Oakwood boulevard. Our church is easily reached by taking the Cottage Grove cable-car to Oakwood boulevard, where passengers are left within one block of the church; or, by taking the Illinois Central suburban trains from foot of Lake street or Van Buren street to Oakland station, where they will be left three blocks distant. Hoping to welcome large numbers from our sister churches, we are,

Yours cordially,

F. D. PATTERSON, }
S. W. LAMSON, } Trustees.
D. J. WHITING, }

JENKIN LLOYD JONES, Minister.

TRANSPORTATION.

Our application to the railroads for reduced rates to delegates attending the Conference has not been acted upon, because of uncertainty as to the rulings of the Commission and the Courts, under the Inter-State Commerce Law.

Delegates on arrival please report at headquarters, 175 Dearborn street, or at the church, corner Oakwood boulevard and Langley avenue.

SINCE printing the programme it has been arranged that delegates to the Conference who bring certificates of full fare paid over leading trunk lines to Chicago, shall be returned at one-third the regular rate, provided 100 persons are in attendance.

The speedy election of delegates and the sending of their names to the secretary, J. R. Effinger, 175 Dearborn street, Chicago, is earnestly requested.

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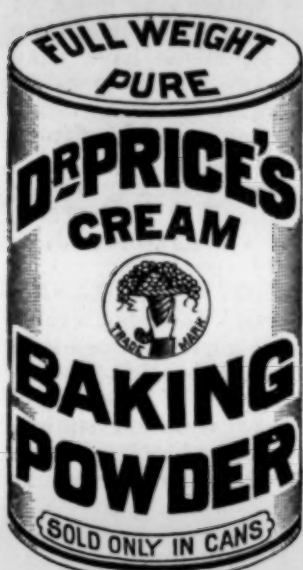
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The Rising Faith. By C. A. Bartol.	.50
Divinity of Christ. By a Clergyman of the Church of England.	1.20
Ingersoll and Moses. A reply by Rev. S. I. Curtiss, D.D.	.67
Sacred Poetry. By Sir John Bowring, LL. D.	.60
Father Gabrielle's Fairy. A Story for Children. By Mary C. Peckham.	.55
Faithful to the Light. A Story for Children. By Ednah D. Cheney.	.55
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Luther Miller's Ambition. A Story for Children. By Lillie Montfort.	.30
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